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# SIVA-MAHIMNAH STOTRAM

OR

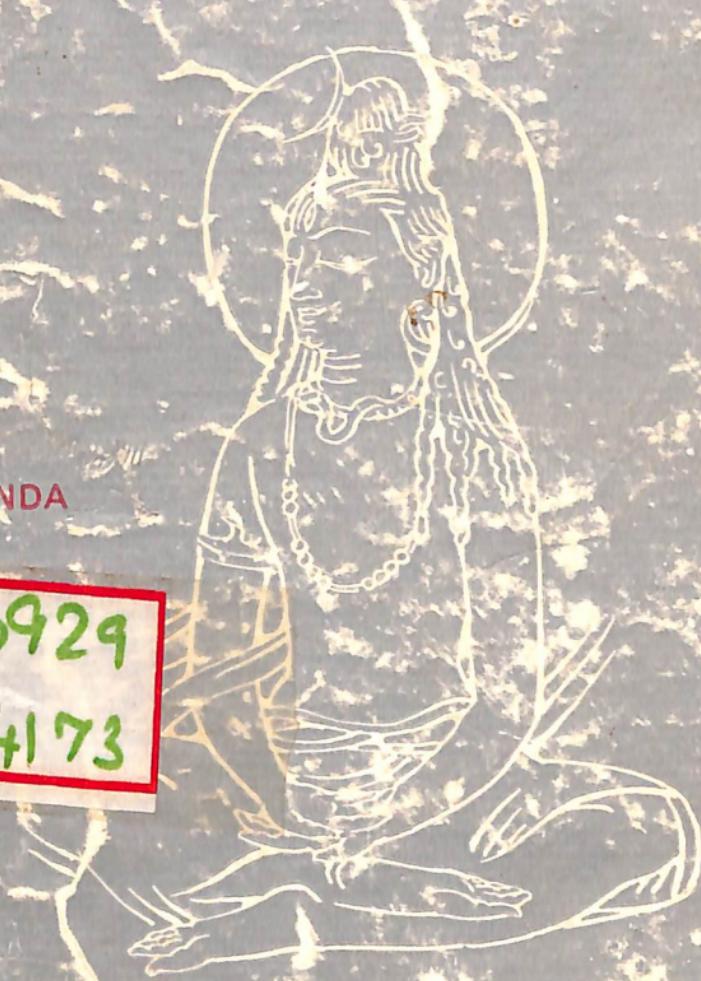
THE HYMN ON THE GREATNESS OF SIVA

SWAMI  
PAVITRANANDA

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# SIVA-MAHIMNAH STOTRAM

OR

BR. UENKAJ

## THE HYMN ON THE GREATNESS OF SIVA

*Text, with English Translation and Notes*

SWAMI PAVITRANANDA



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Siva-Mahimnah Stotram or the Hymn on the Greatness of Siva is considered by many to be the best of all the hymns found in Sanskrit literature. Sri Ramakrishna once went into Samadhi, while repeating it. It is grand in conception, sublime in diction, and uplifting in its influence. Some of the verses may fail to appeal to the modern people, but their cumulative effect on the mind of the readers is none the less. The very recital of this beautiful hymn raises one to a higher plane of existence. There are many persons who repeat it daily though not fully understanding it, yet they derive immense benefit. It goes without saying that persons who recite it after knowing its meaning will have more spiritual advantage. For the benefit of those English-knowing people who have no deep knowledge of Sanskrit, we give this English translation.

Nobody knows definitely who is the author of this book. There is legendary story that one Pushpadanta composed it to please Siva, whose wrath he incurred by treading on the flowers which were left after worshipping the Great Deity. The Verse No. 37 supports this legend. It might be that some devotee of Siva wrote this hymn under this pseudonym. This is quite in keeping with the Indian spirit which makes a man shrink from the idea of seeing his name blazoned before the public. Whoever may be the author, doubtless he is immortalized in this hymn and will receive silent homage from the devotees of the Lord for all time to come.

PAVITRANANDA

ADVAITA ASHRAMA

Mayavati

28 February 1938

**SIVA-MAHIMNAH STOTRAM**

**OR**

**THE HYMN ON THE GREATNESS OF SIVA**

SIVA-MAHIMNAH STOTRAM

महिम्नः पारं ते परमविदुषो यद्यसदृशी  
 स्तुतिर्ब्रह्मादोनामपि तदवसन्नास्त्वयि गिरः ।  
 अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्  
 ममाप्येष स्तोत्रे हर निरपवादः परिकरः

॥१॥

हर O Siva ते of Thee महिम्नः of greatness  
 परम् great पारं limit अविदुषः of one who does  
 not know स्तुतिः praise यदि if असदृशी unfit,  
 तत् then ब्रह्मादीनामपि even of Brahma and  
 others गिरः praises त्वयि with regard to  
 Thee अवसन्नाः inadequate, अथ and if स्वमति-  
 परिणामावधि according to one's intellectual  
 capacity गृणन् praising सर्वः all (जनः people)  
 अवाच्यः unblamable भवति becomes (तदा  
 then) स्तोत्रे in composing a hymn ममापि  
 even my एषः this परिकरः attempt निरपवादः  
free from blemish.

## THE HYMN ON THE GREATNESS OF SIVA

1. If the praise of Thee by one who is ignorant of the extent of Thy greatness be unbecoming, then<sup>1</sup> the praises of even Brahma and others are inadequate for Thee. [And if<sup>2</sup> all remain unblamable by praising Thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish.]

1 *Then the praises etc.*—For even Brahma and others do not fully know the greatness of Siva.

2 *If all remain etc.*—God forgives all imperfections in men, if they are sincere in their devotion.

अतोतः पन्थानं तव च महिमा वाङ्मनसयो-  
रतद्व्यावृत्या यं चकितमभिधत्ते श्रुतिरपि ।  
स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः  
पदे त्वर्वचीने पतति न मनः कस्य न वचः

॥२॥

च Because तव Thy greatness  
वाङ्मनसयोः of speech and mind पन्थानं  
object अतीतः surpassing, (अतः therefore)  
यं which श्रुतिः अपि even the Veda अतद्-  
व्यावृत्या by the method of 'Not this' चकितम्  
fearfully अभिधत्ते describes सः (महिमा )  
that (greatness) कस्य by whom स्तोतव्यः can  
be sung कतिविधगुणः contains how many  
qualities कस्य to whom विषयः object of  
perception भवति becomes ? तु but  
अर्वचीने पदे to the form taken later कस्य  
whose मनः mind वचः speech न पतति does  
not turn ?

## THE HYMN ON THE GREATNESS OF SIVA

2. Thy greatness is beyond the reach of mind and speech. Who<sup>1</sup> will (duly) praise That which even the Vedas describe with<sup>2</sup> trepidation, by the method of 'not<sup>3</sup> this, not this'—how<sup>4</sup> many qualities does That possess ? and can<sup>5</sup> be perceived by whom ? Yet to<sup>6</sup> the form taken later, whose<sup>7</sup> mind and speech do not turn ?

1 *Who will etc.*—i.e. no one can.

2 *With trepidation etc.*—because conscious of the impossibility of describing the Absolute.

3 *Not this etc.*—One cannot say what the Absolute is like ; one can say only what It is not.

4. *How many etc.*—i.e. nobody can enumerate Its qualities.

5 *Can be ... whom ?*—i.e. the Absolute can never be the object of perception.

6 *To the form etc.*—i.e. when the Absolute took forms to favour the devotees.

7 *Whose mind etc.*—i.e. the thought and speech of every devotee turn eagerly to the feet of God with forms.

SIVA-MAHIMNAH STOTRAM

मधुस्फीता वाचः परमममृतं निर्मितवत्-  
 स्तव ब्रह्मन् कि वागपि सुरगुरोविस्मयपदम् ।  
 मम त्वेता वाणीं गुणकथनपुण्येन भवतः  
 पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिव्यवसिता

॥३॥

ब्रह्मन् O Brahman मधुस्फीता sweet परमम्  
 supreme अमृतं veritable nectar वाचः the  
 Vedas निर्मितवतः of the author तव to Thee  
 सुरगुरोः of Brihaspati, the teacher of gods  
 अपि even वाक् words of praise कि (interrogative) विस्मयपदम् object of wonder ?  
 पुरमथन O Destroyer of Tripura तु but  
 भवतः Thy गुणकथनपुण्येन through the merit  
 from praising Thy glories मम my एता  
 this वाणीं speech पुनामि shall purify इति  
 this motive अस्मिन् अर्थे in composing this  
 hymn मम my बुद्धिः mind व्यवसिता engaged.

## THE HYMN ON THE GREATNESS OF SIVA

3. O Brahman ! Does the praise of even Brihaspati cause any wonderment to Thee who art the author of nectar-like sweet Vedas ? O Destroyer of Tripura, the<sup>1</sup> thought that by praising Thy glories I shall purify my speech has prompted me to undertake this work.

*1 The Thought etc.*—The reason is given why he has undertaken the work, though the hymns of even Brihaspati, the teacher of gods, are insignificant to the Lord.

SIVA-MAHIMNAH STOTRAM

तवेश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत् ।  
 त्रयीवस्तु व्यस्तं तिसूषु गुणभिन्नासु तनुषु ।  
 अभव्यानामस्मिन् वरद रमणीयामरमणीं  
 विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥४॥-

वरद O the Giver of boons त्रयीवस्तु described by the three Vedas जगदुदयरक्षा-प्रलयकृत् the creator, preserver, and destroyer of the world गणभिन्नाषु according to different qualities तिसूषु तनुषु in three bodies व्यस्तं divided तव Thy यत् which ऐश्वर्यं Divinity तत् that विहन्तुं to refute एके some जडधियः thick-headed persons अस्मिन् in this matter अभव्यानाम् to the ignorant रमणीयाम् pleasing (परमार्थतः in reality) अरमणीं hateful व्याक्रोशीं opposition विदधते offer.

THE HYMN ON THE GREATNESS OF SIVA

4. O Giver of boons, in refutation of Thy Divinity which is described by the three Vedas, which creates, preserves, and destroys the world, and which is divided into three<sup>1</sup> bodies according to the different<sup>2</sup> qualities, some<sup>3</sup> thick-headed persons offer arguments, which are pleasing to the ignorant but (in reality) hateful.<sup>4</sup>

1 *Three bodies*—namely, Brahma, Vishnu, and Siva.

2 *Different qualities*—namely, Sattva, Rajas, and Tamas.

3 *Some*—referring to the Mimamsakas who maintain that God has no form and is not the cause of the creation, preservation, and destruction of the world.

4 *Hateful*—because their views go against the Vedas.

SIVA-MAHIMNAH STOTRAM

किमीहः किकायः स खलु किमुपायस्त्रिभुवनं  
 किमाधारो धाता सृजति किमुपादान इति च ।  
अतक्येश्वर्ये त्वय्यनवसरदुःस्थो हतधियः  
 कुतकोऽयं कांश्चिन्मुखरयति मोहाय जगतः

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खलु indeed सः धाता that creator किमीहः  
 with what desire किकायः with what body  
 किमुपायः with what instruments किमाधारः  
 with what support किमुपादानः with what  
 materials त्रिभुवनं three worlds सृजति  
 creates इति च of this nature अतक्येश्वर्ये  
 whose Divine nature is beyond the reach  
 of reasoning त्वयि with regard to Thee  
 अनवसरदुःस्थः though having no scope for  
 अयं such कुतकः argumentation जगतः of  
 people मोहायः for delusion कांश्चित् some  
 हतधिय wrong-headed persons मुखरयति  
 makes vociferous.

## THE HYMN ON THE GREATNESS OF SIVA

5. To fulfil<sup>1</sup> what desire, having what body, with what instruments, support, and materials does that creator indeed create the three worlds ?—this kind of vain argumentation with regard to Thee whose Divine nature is beyond the reach of intellect makes the perverted<sup>2</sup> vociferous to the delusion of mankind.

1 *To fulfil etc.*—When a man does anything, he has a definite purpose ; he can work because he has a physical body ; and while making anything he needs three things—some instruments, some materials, and a support. Ignorant people want to see these conditions fulfilled in God's act of creation. But such expectations are idle, for God is God—He cannot be judged by any human standard.

2 *The perverted*—The atheists referred to in the previous Sloka. Their wrong thinking is due to their being under the sway of Maya.

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SIVA-MAHIMNAH STOTRAM

अजन्मानो लोकाः किमवयववन्तोऽपि जगता-  
मधिष्ठातारं किं भवति विभिरनादृत्य भवति ।  
अनीशो वा कुर्याद् भुवनजनने कः परिकरं  
यतो मन्दास्त्वां प्रत्यमरवर संशोरत इमे ॥६॥

अमरवर O Lord of gods अवयववन्तोऽपि  
though having parts लोकाः the worlds  
अजन्मानः birthless किं whether ? जगताम् of  
the worlds भवविधिः creation अधिष्ठातारं  
creator अनादृत्य without भवति becomes किं  
whether ? भुवनजनने in the creation of  
the worlds अनीशः except God कः वा who  
else परिकरं attempt कुर्यात् can make ?  
यतः because इमे these मन्दाः fools (अतः  
therefore) त्वां प्रति with regard to Thee  
संशरते raise doubt.

THE HYMN ON THE GREATNESS OF SIVA

6. O Lord of gods, can the worlds  
be without origin though<sup>1</sup> they have  
parts ? Is the creation of the worlds  
(possible) without a creator ? Who else  
but God can begin the creation of the  
worlds ? Because they are fools, they  
raise doubt as regards Thy existence.

*1 Though ... parts—Whatever has parts  
must have origin.*

SIVA-MAHIMNAH STOTRAM

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति  
 प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।  
 रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां  
 नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥७॥

त्रयी the three Vedas सांख्यं Samkhya  
 योगः Yoga पशुपतिमतं the doctrine of  
 Pasupati वैष्णवम् the Vaishnava doctrine  
 इति these प्रभिन्ने different प्रस्थाने paths (सति  
 being) इदम् this path परम् best अदः that  
 path पथ्यम् proper इति च thus रुचीनां of  
 temperaments वैचित्र्यात् due to difference  
 ऋजुकुटिलनानापथजुषां नृणाम् of people follow-  
 ing different paths—straight or crooked  
 पयसाम् of waters अर्णवः ocean इव like त्वम्  
 Thou एकः one गम्यः goal असि art.

## THE HYMN ON THE GREATNESS OF SIVA

7. There are different paths (of realization) as enjoined by the three<sup>1</sup> Vedas, Samkhya,<sup>2</sup> Yoga,<sup>3</sup> Pasupata<sup>4</sup> doctrine, and Vaishnava<sup>5</sup> Sastras. Persons following different paths—straight or crooked—according as they consider that this path is best or that one is proper due to the difference in temperaments, reach Thee<sup>6</sup> alone just as rivers enter the ocean.

1 *Three Vedas*—Rik, Sama, and Yajus.

2 *Samkhya*—as propounded by Kapila.

3 *Yoga*—as propounded by Patanjali.

4 *Pasupata doctrine*—which says that Pasupati or Siva is the creator of the world and that liberation can be had by meditating on Him.

5 *Vaishnava Sastras*—such as Narada Pancharatra, which inculcate the worship of Vasudeva or Sri Krishna.

6 *Thee alone*—Paths are different, but all are unanimous that God alone is the goal.

महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः  
 कपालं चेतीयत्तव वरद तन्त्रोपकरणम् ।  
 सुरास्तां तामृद्धि दधति तु भवद्भूप्रणिहितां  
 न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति  
 ॥८॥

वरद O Giver of boons महोक्षः great bull  
 खट्वाङ्गं leg of a bedstead परशुः axe अजिनम्  
 the tiger-skin भस्म ashes फणिनः snakes  
 कपालं a human skull च and इति इयत् this  
 तव Thy तन्त्रोपकरणम् principal possessions,  
 तु though सुराः gods भवद्भूप्रणिहितां given  
 by the casting of thy eyes ताम् ताम् those  
 ऋद्धिं treasures दधति enjoy हि indeed विषय-  
 मृगतृष्णा the mirage of sense-objects  
 स्वात्मारामं one whose delight is in the  
 Self न not भ्रमयति deludes.

## THE HYMN ON THE GREATNESS OF SIVA

8. O Giver of boons; a great bull<sup>1</sup>  
a wooden club, an axe, a tiger-skin,  
ashes, a human skull and the like—these  
are Thy sole possessions, though<sup>2</sup> by the  
mere casting of eyes Thou gave to gods  
great treasures which they enjoy.  
Indeed,<sup>3</sup> the mirage of sense-objects  
cannot delude one whose delight is in  
the Self.

1 *Bull etc.*—Bull is used for riding. The club  
and the axe serve as weapons. Tiger-skin is  
the substitute for cloth. Ashes are used for  
besmearing the body with. Snakes are a sort  
of ornaments to His body. Human skulls serve  
the purpose of drinking cups.

2 *Though etc.*—His style of living is abjectly  
poor, though at His mere wish gods possess  
infinite treasures.

3 *Indeed etc.*—The reason why He lives so  
poorly is that sense-objects have no attraction  
for one whose delight is in the Self.

SIVA-MAHIMNAH STOTRAM

ध्रुवं कश्चित् सर्वं सकलमपरस्तवधु वभिदं  
 परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये ।  
 समस्तेऽप्येतस्मिन् पुरमथन् तैर्विस्मित इव  
 स्तुवन् जिह्वेमि त्वां ने खलु ननु धृष्टा मुखरता  
 ॥६॥

पुरमथनं O Destroyer of the demon  
 Pura कश्चित् some one सर्वं the whole जगत्  
 universe ध्रुवं eternal अपरः some other तु  
 while इदम् this सकलम् all i.e. the universe  
 अध्रुवम् transitory गदति says परः another  
 समस्तेऽप्येतस्मिन् जगति in this whole world  
 ध्रौव्याध्रौव्ये eternal and non-eternal व्यस्त-  
 विषये with different natures गदति says तैः  
 by them विस्मितः bewildered इव as if त्वां  
 Thee स्तुवन् praising न not जिह्वेमि feel  
 ashamed ननु Ah खलु indeed मुखरता garru-  
 lity धृष्टा audacious.

THE HYMN ON THE GREATNESS OF SIVA

9. O Destroyer of Pura, some<sup>1</sup> say that the whole universe is eternal, while others<sup>2</sup> say that all is transitory. Yet others<sup>3</sup> maintain that all these are eternal and non-eternal—having different characteristics. Bewildered,<sup>4</sup> as it were, by them I do not feel ashamed to praise Thee. Indeed this garrulity indicates my audacity<sup>5</sup>.

1 *Some ... eternal*—The Samkhyas say that the effect is as much eternal as the cause. The universe has come out of Prakriti. Prakriti is eternal, therefore the universe also is eternal.

2 *Others ... transitory*—The Kshanikavadi Buddhists say that everything is momentary.

3 *Others ... non-eternal*—The Naiyayikas say that ether etc. are permanent; the jar etc. non-permanent.

4 *Bewildered etc.*—When a person is bewildered he is not conscious whether he is making himself ridiculous by his words and deeds.

5 *Audacity*—I do not know Thy real nature, yet I am forced by my audacity to praise Thee.

तवैङ्गवर्यं यत्नाद् यदुपरि विर्चिर्चिर्हरिधः

परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः । ८५

ततो भक्तिश्रद्धाभरगुरुणदभ्यां गिरिश यत्  
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति

॥१०॥

गिरिश O Girisha अनलस्कन्धवपुषः having  
for body a pillar of fire तव Thy यत् which  
ऐश्वर्यं greatness तत् that उपरि on the above  
विर्चिः Brahma अधः below हरिः Vishnu  
यत्नात् trying utmost परिच्छेत्तुं to gauge अनलम्  
unable याती became ततः then भक्तिश्रद्धा-  
भरगुरुणदभ्यां ताभ्यां to these two praising  
Thee with devotion and faith यत् because  
स्वयं of Thy own accord तस्थे revealed  
Thyself, (अतः therefore) तव Thy अनुवृत्तिः  
worship किम् whether न not फलति bears  
fruit ?

## THE HYMN ON THE GREATNESS OF SIVA

10. O Girisha, Brahma<sup>1</sup> trying above and, Vishnu trying below failed to measure Thee who took the form of a pillar of fire. Afterwards<sup>2</sup> when they praised Thee with great devotion and faith, Thou revealed Thyself to them of thy own accord, indicating whether<sup>3</sup> Thy worship can go without bearing result.

1 *Brahma etc.*—Referring to the story that Brahma and Vishnu once quarrelled between themselves as to who was greater. God Siva then appeared before them in the form of a column of fire, Brahma and Vishnu tried to measure the body of Siva to prove their respective supremacy, but both failed. At this in all humility they began to praise Siva who, being pleased with their prayer, revealed Himself to them

2 *Afterwards ... accord*—God is far away from those who approach Him with pride and self-conceit. But He is easily realized by those who are humble and prayerful.

3 *Whether ... result*—i.e. the worship of God can never be in vain.

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरं  
 दशास्यो यद्बाहूनभृत् रणकण्डूपरवशान् ।  
 शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः  
 स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूजितमिदम्  
 ॥११॥

त्रिपुरहर Oh Destroyer of Tripura दशास्यः  
 the ten-headed Ravana अयत्नात् easily  
 त्रिभुवनम् three worlds अवैरव्यतिकरं without  
 any trace of enemy आसाद्य making  
 रणकण्डपरवशान् eager for war बाहून् arms यत्  
 that अभृत् held इदम् this शिरःपद्मश्रेणीरचित-  
 चरणाम्भोरुहबलेः offering the cluster of  
 heads as lotuses to Thy feet स्थिरायाः  
 steady त्वद्भक्तेः of devotion to Thee  
 विस्फूजितम् result.

THE HYMN ON THE GREATNESS OF SIVA

11. O Destroyer of Tripura, that the ten-headed Ravana after<sup>1</sup> ridding the three worlds of any trace of enemies remained with arms eager for (fresh) war is due to the fact of his having great devotion to Thee—devotion which<sup>2</sup> prompted him to offer his heads as lotuses to Thy feet.

*1 After ... war*—This indicates his great prowess.

*2 Which prompted etc.*—There is a story that Ravana while worshipping Siva cut off one by one his nine heads and offered them to the feet of the Lord as substitutes for lotuses. And while he was about to cut off his last head, Siva appeared before him and offered boons. Ravana prayed for the restoration of his nine heads and invincibility in war, which were granted.

SIVA-MAHIMNAH STOTRAM

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं  
 बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।  
 अलभ्या पातालेऽप्यलसचलितांगुष्ठशिरसि  
 प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः  
 ॥१२॥

त्वत्सेवासमधिगतसारं whose strength was  
 got by worshipping Thee भुजवनं forest of  
 arms त्वदधिवसतौ कैलासे to Kailasa, Thy  
 abode अपि even बलात् with great valour  
 विक्रमयतः applying अमुष्य of him (Ravana)  
 प्रतिष्ठां stay त्वयि अलसचलितांगुष्ठशिरसि on Thy  
 moving with ease the tip of Thy toe  
 पातालेऽपि even in the nether world अलभ्या  
 impossible आसीत् became. ध्रुवम् surely  
 उपचितः affluent खलः wicked person मुह्यति  
 becomes deluded.

## THE HYMN ON THE GREATNESS OF SIVA

12. When Ravana<sup>1</sup> extended the valour of his arms—whose strength was obtained by worshipping Thee—to Kailasa, Thy abode, Thou moved the tip of Thy toe, and he did not get a resting place even in the nether world. Verily, when affluent, the wicked becomes deluded.<sup>2</sup>

1 *Ravana etc.*—Ravana thought that instead of going to Kailasa every day for the worship of Siva, he would pull down Kailasa and place that in his kingdom. When he attempted that, Parvati, the consort of Siva, became alarmed. At this Siva moved the tip of His toe, and Ravana was thrown away from heaven to the nether world. Even there his stay would have been impossible, had not siva taken pity on him and lifted him up.

2 *Deluded*—The wicked persons on getting a good position in life become ungrateful to the persons through whose help their success was achieved.



यदृद्धि सुत्राम्णो वरद परमोच्चैरपि सती-  
 मधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।  
 न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयो-  
 र्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः

॥१३॥

वरद O Giver of boons परिजनविधेय-  
 त्रिभुवनः who had the three worlds at his com-  
 mand बाणः Bana परमोच्चैः very great सतीम्  
 possessing अपि through सुत्राम्णः of Indra  
 कृद्धिं wealth यत् that अधश्चक्रे put to shade  
 त्वच्चरणयोः of Thy feet वरिवसितरि with re-  
 gard to the worshipper तस्मिन् him न not  
 तत् that चित्रं to be wondered at. त्वयि To  
 Thee शिरसः of the head अवनतिः bowing  
 down कस्यै उन्नत्यै what prosperity न भवति  
 does not conduce to ?

THE HYMN ON THE GREATNESS OF SIVA

13. O Giver of boons, that Bana,<sup>1</sup>  
who had the three worlds at his  
command, put to shade the wealth of  
Indra is not to be wondered at—he  
being the worshipper of Thy feet.  
What<sup>2</sup> prosperity does not result from  
bowing down the head to Thee ?

1 *Bana*—an Asura king, the son of Bali, the grandson of Prahlada. He had a thousand arms and was a great favourite with Siva.

2 *What ... Thee ?*—i.e. one who worships Siva becomes very prosperous.

SIVA-MAHIMNAH STOTRAM

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-  
 विघ्नेयस्याऽसीद् यस्त्रिनयन विषं संहृतवतः ।  
 स कल्माषः कण्ठे तव न कुरुते न श्रियमहो  
 विकारोऽपि श्लाघ्यो भुवनभयभज्ज्व्यसनिनः ॥१४॥

त्रिनयन O Three-eyed One अकाण्ड-  
 ब्रह्माण्डक्षयचकितदेवासुरकृपाविघ्नेयस्य showing  
 compassion on gods and demons who  
 were panic-stricken at the whole universe  
 being suddenly threatened with destruc-  
 tion विषं poison संहृतवतः drinking तव of  
 Thee कण्ठे on the throat यः which कल्माषः  
 stain सः that श्रियम् beautification न कुरुते  
 does not do इति न not. भुवनभयभज्ज्व्यसनिनः  
 of one devoted to freeing the world of  
 fear विकारः deformity अपि even श्लाघ्यः  
 admirable.

## THE HYMN ON THE GREATNESS OF SIVA

14. O Three-eyed One, it is not that the dark stain on the throat of Thee who<sup>1</sup> drank poison as an act of favour to gods and demons at their being panicky at the threatened destruction of the universe all on a sudden, has not beautified Thee. Even deformity is admirable in one who is given to freeing the world of fear.

*1 Who drank etc.*—referring to the story that at the churning of the ocean poison arose, which threatened the destruction of the world. At the supplication of gods and demons, Siva drank that poison. The blue stain on His throat is due to that.

SIVA-MAHIMNAH STOTRAM

असिद्धार्थी नैव क्वचिदपि सदेवासुरनरे  
 निवर्त्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।  
 स पश्यन्नीश त्वामितरसुरसाधारणमभूत्  
 स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः  
 ॥१५॥

ईश O Lord यस्य whose विशिखाः arrows  
 सदेवासुरनरे with gods, demons, and men  
 जगति in the world क्वचित् अपि anywhere  
 असिद्धार्थीः unsuccessful न not निवर्त्तन्ते  
 return, नित्यं always जयिनः successful भवन्ति  
 become सः that स्मरः god of love त्वाम् Thee  
 इतरसुरसाधारणम् like other gods पश्यन् thinking  
 स्मर्तव्यात्मा an object to be recalled in  
 memory अभूत् became, हि because वशिषु  
 to the self-controlled परिभवः insult पथ्यः  
 conducive to good न is not.

## THE HYMN ON THE GREATNESS OF SIVA

15. O Lord, the god of love whose arrows do not fail anywhere in the world of gods, demons, and men but are always successful, became<sup>1</sup> simply an object of memory by looking<sup>2</sup> upon Thee as an ordinary god. For an insult to the self-controlled does not conduce to good.

1 *Became ... memory*—i.e. was dead.

2 *Looking ... god*.—The great God Siva was day and night in meditation. But gods wanted that a son should be born to Him to lead them in battle against the demon Taraka. They sought the help of Kama, the god of love. Kama, conceited at his success everywhere, tried to spread his influence even over Siva, by throwing an arrow of passion. Siva, angry at being disturbed in meditation, burnt Kama to ashes with the fire of His third eye.

SIVA-MAHIMNAH STOTRAM

मही पादाघाताद् व्रजति सहसा संशयपदं  
 पदं विष्णोभ्राम्यद्भुजपरिघरुगणग्रहगणम् ।  
 मुहुर्द्यैर्द्यैस्थ्यं यात्यनिभृतजटाताडिततटा  
 जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥१६॥

त्वं Thou जगद्रक्षायै for saving the world  
 नटसि dancest (तव) पादाघातात् at the striking  
 of Thy feet मही the earth सहसा all  
 on a sudden व्रजति comes to, संशयपदं the  
 conflicting thought whether it will not  
 come to destruction भ्राम्यद्भुजपरिघरुगण-  
 ग्रहगणम् with planets oppressed by the  
 movement of Thy iron-club-like arms  
 विष्णोः पदं the spatial region (संशयपदं व्रजति  
 —as before). द्यौः the heaven अनिभृत-  
 जटाताडिततटा the side being struck by the  
 waving matted hair मुहुः just then द्यौस्थ्यं  
 याति becomes miserable. ननु Ah, विभुता  
 वामा mightiness unfavourable एव (indicating  
 wonder) ( भवति is).

## THE HYMN ON THE GREATNESS OF SIVA

16. In<sup>1</sup> order to save the world when Thou danced, the earth wondered at the striking of Thy feet, whether it would not come to a sudden end ; so felt the spatial region along with the planets, oppressed by the movement of Thy iron-club-like arms ; and the heaven became then miserable—its side being struck by Thy waving matted hair. Ah, Thy<sup>2</sup> very mightiness is the cause of trouble.

1 *In order to save the world*—Once a demon prayed to Brahma for the destruction of the world. The latter said that the boon would be granted at some future time. This alarmed the gods, who approached Siva for protection. Siva at this began to dance, so that the time for the granting of the prayer might pass unnoticed. But it was such a mighty dance that the three worlds were terror-struck.

2 *Thy very mightiness etc.*—Siva danced for the protection of the world, but because of his mightiness unknowingly caused trouble to many.

वियद्वापी तारागणगुणितफेनोद्गमरुचिः  
 प्रवाहो वारां यः पृष्ठतलघुदृष्टः शिरसि ते ।  
 जगद्द्वीपाकारं जलधिवलयं तेन कृतमि-  
 त्यनेनैवोन्नेयं धूतमहिम दिव्यं तत्र वपुः ॥१७॥

वियद्वापी pervading the sky तारागणगुणित-  
 फेनोद्गमरुचिः the beauty of whose foams  
 is enhanced by having stars and planets  
 inside यः which वारां of water प्रवाहः current  
 ( सः that ) ते Thy शिरसि on the head  
 पृष्ठतलघुदृष्टः looked smaller than a drop of  
 water ; तेन by that ( पुनः again ) जगत् the  
 world जलधिवलयं surrounded by waters  
 द्वीपाकारं looking like islands कृतम् made,  
 इति अनेन by this तत्र Thy दिव्यं divine वपुः  
 body धूतमहिम vast उन्नेयं should be  
 inferred.

## THE HYMN ON THE GREATNESS OF SIVA

17. The<sup>1</sup> river which pervades the sky and whose foams look all the more beautiful because of stars and planets, seems no more than a drop of water when on Thy head. That<sup>2</sup> again has turned the world into islands surrounded by waters. And by this should be inferred how vast is Thy divine body.

1 *The river etc.*—The same river flowing in the sky is called the Mandakini, on the earth the Ganga and in the nether world Bhogavati.

2 *That again etc.*—It is said that the sage Agastya once being angry with the Ocean drank all its waters. Afterwards when the king Bhagiratha prayed to Siva, out of the latter's matted hair flowed waters which covered the world and divided it into seven islands.

रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो  
 रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति ।  
 दिघक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-  
 विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः  
 ॥१८॥

त्रिपुरतृणम् the three cities like a straw  
 दिघक्षोः wishing to burn ते Thy क्षोणी earth  
 रथः chariot (आसीत् was) शतधृतिः Brahma  
 यन्ता charioteer (आसीत्) अगेन्द्रः the great  
 mountain Meru धनुः bow (आसीत्) अथो  
 and चन्द्राकौँ the sun and the moon रथाङ्गे  
 the wheels of the chariot (आस्ताम् were)  
 रथचरणपाणिः Vishnu शरः arrow (आसीत्);  
 इति in this manner कः what अयं this  
 आडम्बरविधिः paraphernalia ? खलु indeed  
 विधेयैः with things at disposal क्रीडन्त्यः  
 playing प्रभुधियः the intellect of the Lord  
 न not परतन्त्राः dependent on others.

## THE HYMN ON THE GREATNESS OF SIVA

18. When Thou wanted to burn the three<sup>1</sup> cities which were but a piece of straw (to Thee), the earth was Thy chariot, Brahma Thy charioteer, the great mountain Meru Thy bow, the sun and the moon the wheels of Thy chariot, Vishnu Thy arrow—why<sup>2</sup> this paraphernalia ? The Lord is not dependent on others—He was playing with things at His command.

1 *Three cities*—the three cities of the three sons of the demon Taraka. Siya destroyed the three cities and the demons at the prayer of the gods.

2 *Why ... paraphernalia?*—Big equipement is necessary for a big work only. One does not use a sword to pare nails. The three cities were but a piece of straw to Siva. Then why this paraphernalia ? Well, Siva was but playing, taking these things.

SIVA-MAHIMNAH STOTRAM

हरिस्ते साहस्रं कमलबलिमाधाय पदयो-  
 र्यदेकोने तस्मिन् निजमुद्दहरन्नेत्रकमलम् ।  
 गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा  
 त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम्

॥१९॥

त्रिपुरहर O Destroyer of Tripura हरिः  
 Vishnu ते Thy पदयोः feet साहस्रं a thousand  
 कमलबलिम् offering of lotuses आधाय giving  
 ( अथ then ) तस्मिन् in that offering एकोने  
 one being less यत् that निजम् his own नेत्र-  
 कमलम् lotus-eye उद्दहरत् rooted out असौ that  
 भक्त्युद्रेकः exuberance of devotion चक्रवपुषा  
 into discus परिणति गतः transformed ( सन्  
 being) त्रयाणां जगताम् of the three worlds  
 रक्षायै for protection जागर्ति remains alert.

## THE HYMN ON THE GREATNESS OF SIVA

19. O Destroyer of Tripura, Hari<sup>1</sup>  
rooted out his lotus-eye (to make up the  
deficiency) when one (flower) was miss-  
ing in his offering of a thousand lotuses  
to Thy feet; this great devotion trans-  
formed into a discus is alert in' protect-  
ing the three worlds.

*1 Hari etc.*—The story goes that Vishnu  
would daily worship Siva with a thousand  
lotuses. One day Siva, in order to test the  
devotion of Hari, stole away one lotus from  
the collection of a thousand lotuses. At this  
Vishnu plucked one of his eyes and offered that  
with the flowers. Pleased with such great  
devotion, Siva gave Vishnu the discus, called  
Sudarsana, with which the latter protects the  
three worlds.

SIVA-MAHIMNAH STOTRAM

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां  
 क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।  
 अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं  
 श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरः कर्मसु जनः

॥२०॥

क्रतौ सुप्ते sacrifice being destroyed  
 क्रतुमतां to the sacrificers फलयोगे in getting  
 the result त्वम् Thou जाग्रत् awake असि  
 remain पुरुषाराधनम् the worship of the Lord  
 श्रुते without प्रध्वस्तं destroyed कर्म sacrifice  
 क्व where फलति bears result ? अत therefore  
 जनः man त्वां Thee क्रतुषु in sacrifices  
 फलदानप्रतिभुवं the giver of result सम्प्रेक्ष्य  
 knowing श्रुतौ in the teachings of the  
 Sruti श्रद्धां बद्ध्वा putting faith कर्मसु in  
 sacrifices दृढपरिकरः resolute ( भवति becomes).

THE HYMN ON THE GREATNESS OF SIVA

20. The sacrifice<sup>1</sup> being destroyed,  
Thou ever remainest the connecting link  
between the sacrificers and the fruit of  
the sacrifice. When<sup>2</sup> does the destroyed  
sacrifice bear fruit, if not<sup>3</sup> accompanied  
by the worship of the Lord ? Therefore  
knowing Thee to be the giver of fruits  
and putting faith in the Vedas, people  
become resolute about the performance  
of sacrificial rites.

1 *The sacrifice etc.*—Sacrificial rite is an action and every action is subject to origin and destruction. Now how can a sacrificial rite bear fruit in some other time or region after the action of sacrifice has been destroyed? Some say that the sacrificial rite produces, before destruction, some effect called Apurva, which bears result in the future. In refuting this theory of the Mimamsakas, the author says that it is the Lord who gives fruits to the sacrificer, though the sacrificial rite may have an end.

2 *When etc.*—i.e. it never does.

3 *If not etc.*—because the Lord is the giver of fruits.

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभूता-  
 मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।  
 क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो  
 ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः

॥२१॥

शरणद Thou Giver of refuge (यस्मिन् क्रतौ in which sacrifice) तनुभूताम् of embodied beings अधीशः Lord क्रियादक्षः expert in sacrificial rites दक्षः Daksha by name क्रतुपतिः sacrificer (तथा यत्र and where) मृषीणाम् of the Rishis आत्विज्यं priestly duty (तथा and) सुरगणाः gods सदस्याः supervisors ( तत्र अपि even there) क्रतुफलविधानव्यसनिनः bent on giving the fruits of sacrifices त्वत्तः from Thee क्रतुभ्रंशः destruction of the sacrifices (जातः became), हि because श्रद्धाविधुरम् at the absence of devotion मखाः sacrifices कर्तुः of the sacrificer अभिचाराय for injury ध्रुवं surely (भवन्ति become).

## THE HYMN ON THE GREATNESS OF SIVA

21. Thou Giver of refuge, (even) the sacrifice where Daksha,<sup>1</sup> the Lord of creation, expert in sacrifices, was the sacrificer, Rishis<sup>2</sup> were priests, gods<sup>3</sup> were supervisors, was destroyed by Thee, (though Thou art) bent upon giving fruits of the sacrifices. Surely<sup>4</sup> the sacrifices cause injury to the sacrificers in the absence of devotion.

1 *Daksha etc.*—Daksha performed the sacrifice with great éclat but insulted Siva. Hence the great sacrifice was destroyed by siva, though He is always eager to give fruits to the sacrificers.

2 *Rishis*—such as Vasishtha.

3 *Gods*—Brahma etc.

4 *Surely etc.*—as in the case of the sacrifice of Daksha.

SIVA-MAHIMNAH STOTRAM

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं  
 गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा ।  
 धनुष्पाणेयर्तं दिवमपि सपत्राकृतममुं  
 त्रसन्तं तेऽद्यापि त्यजति न मृगव्याघरभसः:

॥२२॥

नाथ O Lord अभिकं seized with passion  
 ऋष्यस्य of the stag वपुषा taking the body  
 रोहिद्भूतां who became a hind स्वां his own  
 दुहितरं daughter रिरमयिषुम् desiring to get  
 प्रसभम् forcibly गतं getting सपत्राकृतम् keenly  
 pierced with the arrow त्रसन्तं fearful दिवम्  
 to the sky यातं gone अपि even अमुं प्रजानाथं  
 Brahma धनुष्पाणे: of Thee holding a bow  
 in hand ते Thy मृगव्याघरभसः the fury of  
 the hunter अद्यापि even now न त्यजति does  
 not leave.

## THE HYMN ON THE GREATNESS OF SIVA

22. O Lord, the fury of thee who became a hunter with a bow in hand has not as yet left Brahma though, keenly pierced by Thy arrow and terror-stricken, he has fled to the sky.

SIVA-MAHIMNAH STOTRAM

स्वलाकण्याशंसा धृतधनुषमह्नाय तृणवत्  
 पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।  
 यदि स्त्रैणं देवी यमनिरतदेहार्धघटना-  
 दवैति त्वामद्वा बत वरद मुग्धा युवतयः

॥२३॥

पुरमथन O Destroyer of Tripura, वरद  
 Giver of boons, देवी Parvati स्वलाकण्याशंसा  
 proud of her own beauty ( सती being)  
 धृतधनुषम् holding the bow पुष्पायुधम् the god  
 of love पुरः in front ( त्वया by Thee ) तृणवत्  
 like a piece of straw अह्नाय in a trice  
 प्लुष्टं burnt दृष्ट्वा seeing अपि even यदि if  
 यमनिरतदेहार्धघटनात् being placed on half  
 of Thy body on account of her austerities  
 त्वाम् Thee स्त्रैणं uxorious अवैति considers  
 बत ah अद्वा surely युवतयः young women  
 मुग्धाः deluded.

THE HYMN ON THE GREATNESS OF SIVA

23. O !Destroyer of Tripura, O  
Giver of boons, even on seeing in front  
the god of love, bow in hand, burnt like  
a piece of straw in a trice by Thee, if  
Parvati<sup>1</sup>, proud of her beauty, thinks  
that Thou art under [her fascination,  
because<sup>2</sup> she was allowed to occupy half  
of Thy body on account of her austeri-  
ties, ah, surely the young<sup>3</sup> women are  
under delusion.

1 *Parvati*—Consort of Siva.

2 *Because etc.*—Parvati performed much  
austerity to get the love of Siva. Taking pity  
at her suffering Siva allowed her to become  
a part of His body. But forgetting this act  
of pity on the part of Siva, Parvati might  
think, like ordinary women, that she got this  
favour because of her fascinating beauty. In  
that case she is wrong, as indicated by Siva's  
burning the god of love. See Sloka 15, note 2.

श्मशानेष्वाक्रीडा स्मरहर पिशाचाः सहचरा-  
 श्चिताभस्मालेपः स्नगपि नृकरोटीपरिकर. ।  
 अमङ्गल्यं शीलं तव भवतु नामैवमखिलं  
 तथापि स्मर्तुणां वरद परमं मङ्गलमसि ॥२४॥

स्मरहर O Destroyer of the god of love वरद Giver of boons तव Thy श्मशानेषु in cremation grounds आक्रीडा play पिशाचाः ghosts सहचराः companions चिताभस्मालेपः besmearing the body with the ashes of the burnt bodies अपि and नृकरोटीपरिकरः string of human skulls सक् garland एवम् this way अखिलं all शीलं conduct नाम indeed अमङ्गल्यं bad भवतु is, तथापि yet स्मर्तुणाम् to those who remember Thee परमं great मङ्गलम् cause of good असि becomest.

THE HYMN ON THE GREATNESS OF SIVA

24. O Destroyer of the god of love,  
O Giver of boons, Thy play is in  
cremation grounds, Thy companions are  
ghosts, Thou besmearest Thy body with  
the ashes of burnt bodies, and human  
skulls are Thy garland—all Thy conduct  
indeed is thus full of evil. But<sup>1</sup> Thou  
conducest to the great good of those  
who remember Thee.

*1 But etc.*—This shows the difference between  
men and Siva. Outwardly siva seems to be  
full of evil, but in fact He is the source of  
infinite good to His devotees.

SIVA-MAHIMNAH STOTRAM

मनः प्रत्यक्चित्ते सविधमवधायात्तमरुतः  
 प्रहृष्ट्यद्रोमाणः प्रमदसलिलोत्सञ्जितदृशः ।  
 यदालोक्याह्लादं हृद इव निमज्यामृतमये  
 दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान्  
 ॥२५॥

यमिनः Yogis सविधम् following the direction of the Sastras आत्तमरुतः controlling the breath प्रत्यक्चित्ते in the Self मनः mind अवधाय concentrating यत् which किमपि unspeakable तत्त्वं truth आलोक्य realizing प्रहृष्ट्यद्रोमाणः thrilling with joy प्रमदसलिलोत्सञ्जितदृशः with eyes covered with tears of joy अमृतमये full of bliss हृदे in the lake निमज्य इव swimming as it were अन्तराह्लादं inner joy दधति get तत् that ( तत्त्वं truth) किल really भवान् Thou.

## THE HYMN ON THE GREATNESS OF SIVA

25. Thou art indeed that unspeakable truth which the Yogis realize through meditation on the Self, on controlling the breath according to the scripture directions, and realizing which they shed tears of thrilling joy and swimming, as it were, in a pool of nectar, enjoy inner bliss.

SIVA-MAHIMNAH STOTRAM

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-  
 स्त्वमापस्त्वं व्योम त्वम् धरणिरात्मा त्वमिति च ।  
 परिच्छिन्नमेवं त्वयि परिणता बिभ्रति गिरं  
 न विद्धस्तत्त्वं वयमिह तु यत् त्वं न भवसि  
 ॥२६॥

त्वम् Thou अर्कः the Sun त्वम् सोमः the Moon त्वम् पवनः Air त्वं हुतवहः Fire त्वम् आपः Water त्वं व्योम Space त्वम् उ also धरणिः Earth त्वम् आत्मा Self इति च and असि art परिणताः the learned people त्वयि with regard to Thee एवं these परिच्छिन्नाम् limiting गिरं opinion बिभ्रति hold तु but वयम् we इह in this world त्वं Thou यत् न which not भवसि art तत् that तत्त्वं thing न विद्धः do not know.

THE HYMN ON THE GREATNESS OF SIVA

26. The wise<sup>1</sup> hold this limiting opinion about Thee—Thou art the Sun, Thou art the Moon; Thou art the Fire, Thou art the Air; Thou art the Water, Thou art the Space; Thou art the Earth and Thou art the Self. But we<sup>2</sup> do not<sup>3</sup> know that thing which Thou art not.

1 *The wise*—i.e. who consider themselves to be wise.

2 *We*—i.e. we who do not pose to be wise.

3 *Do not ... not*—because Thou pervadest all.

SIVA-MAHIMNAH STOTRAM

त्रयीं तिस्रो वृत्तीस्त्रिभुवनस्थो त्रीनपि सुरा-  
 नकाराद्यैर्वर्णस्त्रिभिरभिदधत् तीर्णविकृति ।  
 तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः  
 समस्तं व्यस्तं त्वां शरणद गृणात्योमितिपदम्  
 ॥२७॥

शरणद O Giver of refuge त्रयीं three Vedas तिस्रः three वृत्तीः conditions त्रिभुवनम् three worlds अथो and त्रीनपि also three सुरान् Gods अकाराद्यैः by 'A' etc. त्रिभिः three वर्णः letters अभिदधत् indicating ओम् इति पदम् the word 'Om' व्यस्तं separately त्वां Thee गृणाति mentions अणुभिः ध्वनिभिः with subtle sounds अवरुन्धानम् covered (ओम् इति पदं) ते Thy तीर्णविकृति absolute तुरीयं transcendent धाम state त्वां Thee समस्तं collectively (गणाति).

THE HYMN ON THE GREATNESS OF SIVA

27. O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three<sup>1</sup> states, three worlds and the three<sup>2</sup> gods, the word ‘Om’ mentions Thee separately. United by the subtle<sup>3</sup> sound the word ‘Om’ collectively<sup>4</sup> mentions Thee—Thy Absolute Transcendent State.

1 *Three states*—namely, waking, dreaming, and dreamless sleep.

2 *Three gods*—namely, Brahma, Vishnu, and Rudra.

3 *Subtle sound*—Technically it is called Nada.

4 *Collectively*—The Mantra ‘Om’ when uttered as one word indicates the Absolute Brahman.

SIVA-MAHIMNAH STOTRAM

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहां-  
 स्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।  
 अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि  
 प्रियायास्मै धाम्ने प्रणिहितनमस्योऽस्मि भवते  
 ॥२८॥

देव O Lord भवः Bhava शर्वः Sarva रुद्रः Rudra पशुपतिः Pasupati उग्रः Ugra सहमहान् Mahadeva भीम-ईशानी Bhima and Isana इति (indicating that the list is completed) यत् इदम् this अभिधानाष्टकम् eightfold name श्रुतिः Veda अपि even प्रत्येकं each प्रविचरति mentions अस्मै to that भवते your प्रियाय beloved धाम्ने effulgent प्रणिहितनमस्यः अस्मि I salute.

## THE HYMN ON THE GREATNESS OF SIVA

28. O Lord, Bhava, Sarva, Rudra,  
Pasupati, Ugra, Mahadeva, Bhima, and  
Isana—these eight names are mentioned  
even<sup>1</sup> by the Vedas. To Thee who art  
beloved<sup>2</sup> and effulgent<sup>3</sup> I bow down.

1 *Even etc.*—What to speak of the Smritis  
and Puranas.

2 *Beloved*—Of His one thousand names, these  
eight, being very important, are dear to Siva.

3 *Effulgent*— expressing Siva.

SIVA-MAHIMNAH STOTRAM

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो  
 नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः ।  
 नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमो  
 नमः सर्वस्मै ते तदिदमतिसर्वाय च नमः ॥२९॥

प्रियदव O Lover of forests नेदिष्ठाय  
 living very near नमः my salutation दविष्ठाय  
 च as also living very far away [ते] to Thee  
 नमः my salutation स्मरहर O Destroyer  
 of the god of love क्षोदिष्ठाय to the  
 minutest नमः my salutation महिष्ठाय as also  
 to the largest नमः salutation. त्रिनयन O  
 Three-eyed One वर्षिष्ठाय to the oldest नमः  
 salutation यविष्ठाय च as also to the young-  
 est नमः salutation सर्वस्मै to all नमः saluta-  
 tion अतिसर्वाय transcending all ते to  
 Thee तत् इदं this नमः salutation.

## THE HYMN ON THE GREATNESS OF SIVA

29. O Lover of solitude, my salutation to Thee<sup>1</sup> who art very near<sup>2</sup> as also very far, far<sup>3</sup> away. O Destroyer of the god of love, my salutation to Thee who art the minutest<sup>4</sup> as also the largest<sup>5</sup>. O Three-eyed One, my salutation to Thee who art the oldest<sup>6</sup> as also the youngest.<sup>7</sup> This my salutation to Thee who art all<sup>8</sup> as also transcending all.<sup>9</sup>

1 *Thee who art etc.*—This verse indicates the greatness of Siva as in Him all contradictions meet.

2 *Near*—because He is the indwelling spirit of all.

3 *Far away*—because beyond mind and speech

4 *Minutest*—being even in atoms.

5 *Largest*—being in large bodies like mountains.

6 *Oldest*—existing even before creation.

7 *Youngest*—being untouched by infirmities.

8 *All*—He is the substratum of all visible and invisible objects.

9 *Transcending all*—being beyond mind and speech.

SIVA-MAHIMNAH STOTRAM

वहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः  
 प्रबलतमसे तत्संहारे हराय नमो नमः ।  
 जनसुखकृते सत्त्वोद्विक्तौ मृडाय नमो नमः ।  
 प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः

॥३०॥

विश्वोत्पत्तौ for the creation of the universe बहुलरजसे with excess of Rajas भवाय to Brahma नमो नमः salutation, तत्संहारे for the destruction of that प्रबलतमसे with excess of Tamas हराय to Rudra नमो नमः ; सत्त्वोद्विक्तौ with excess of Sattva जनसुखकृते for giving happiness to the people मृडाय to Vishnu ननो नमः ; निस्त्रैगुण्ये beyond the three attributes प्रमहसि effulgent पदे object शिवाय to Siva नमो नमः ।

## THE HYMN ON THE GREATNESS OF SIVA

30. Salutation to Brahma in whom Rajas preponderates for the creation of the universe, salutation to Rudra in whom Tamas preponderates for the destruction of the same. Salutation to Vishnu in whom Sattva preponderates for giving<sup>1</sup> happiness to the people. Salutation to Siva who is effulgent and beyond<sup>2</sup> the three attributes.

*1 Giving ... people*—i.e. for the preservation of the universe.

*2 Beyond ... attributes*—Siva is with and without attributes. The three attributes are Sattva, Rajas, and Tamas. With Rajas in the form of Brahma He creates, with Sattva in the form of Vishnu He preserves, and with Tamas in the form of Rudra He destroys.

SIVA-MAHIMNAH STOTRAM

कृशपरिणति चेतः क्लेशवश्यं क्वच चेदं  
 क्वच च तव गुणसीमोल्लङ्घनी शश्वदृद्धिः ।  
 इति चकितममन्दीकृत्य मां भक्तिराधाद्  
 वरद चरणयोस्ते वाक्यपुष्पोपहारम् ॥३१॥

वरद O Giver of boons कृशपरिणति ill-developed क्लेशवश्यं subject to misery इदं this चेतः mind क्वच च where गुणसीमोल्लङ्घनी of infinite virtues शश्वत् eternal ऋद्धिः power क्वच च where इति because of this चकितम् seized with fear मां me अमन्दीकृत्य making fearless भक्तिः devotion ते चरणयोः to Thy feet वाक्यपुष्पोपहारम् (मां me)— who has this hymn as an offering आधात् has thrown.

## THE HYMN ON THE GREATNESS OF SIVA

31. O Giver of boons, where is my ill-developed mind subject to misery<sup>1</sup> and where is Thy Divinity—eternal and possessing infinite virtues? Though terror-stricken because of this, I am forced<sup>2</sup> by my devotion to offer this hymn at Thy feet.

1 *Misery*.—According to Patanjali there are five kinds of misery—namely, Ignorance, Egoism, Attachment, Aversion, and Clinging to life.

2 *Forced etc.*.—Love for God forces a devotee to think that God will overlook all his littleness.

असितगिरिसमं स्यात् कज्जलं सिन्धुः पात्रं  
 सुरतखवरशाखा लेखनी पत्रमुवीं ।  
 लिखति यदि गृहीत्वा सारदा सर्वकालं  
 तदपि तव गुणानामीश पारं न याति ॥३२॥

ईश O Lord ( यदि if) असितगिरिसमं like  
 the blue mountain कज्जलं ink सिन्धुः sea  
 पात्रं ink-pot सुरतखवरशाखा the branch of  
 the heavenly tree ! लेखनी pen उर्वी the  
 earth पत्रम् leaf स्यात् be, सारदा the Goddess  
 of Learning (एतानि these) गृहीत्वा taking  
 यदि if सर्वकालं through eternity लिखति  
 writes तदपि even then तव Thy गुणानाम् of  
 virtues पारं the limit न not याति reaches.

## THE HYMN ON THE GREATNESS OF SIVA

32. O Lord, if the blue mountain  
be ink<sup>1</sup>, the ocean the ink-pot, the  
branch of the heavenly<sup>2</sup> tree be pen,  
the earth the writing leaf, and by taking  
these if the Goddess of Learning writes  
for eternity, even<sup>3</sup> then the limit of Thy  
virtues will not be reached.

1 *Ink*—It refers to a huge lump of ink-powder.

2 *Heavenly tree*—named Parijata.

3 *Even etc.*—This indicates my audacity, justified only by my devotion, to praise Thee.

SIVA-MAHIMNAH STOTRAM

असुरसुरमुनीन्द्रैरचितस्येन्दुमौले-  
 ग्रथितगुणमहिम्नो निर्गुणस्येश्वरस्य ।  
 सकलगणवरिष्ठः पुष्पदन्ताभिधानो  
 रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥३३॥

सकलगणवरिष्ठः the best of the demi-gods  
 पुष्पदन्ताभिधानः Pushpadanta by name  
 असुरसुरमुनीन्द्रैः by Asuras, gods, and the  
 best of sages अर्चितस्य worshipped इन्दुमौलेः  
 of one having the moon on his forehead  
 ग्रथितगुणमहिम्नः whose praises have been  
 sung निर्गुणस्य without attributes ईश्वरस्य of  
 God एतत् this रुचिरम् beautiful स्तोत्रम् hymn  
 अलघुवृत्तैः in all seriousness चकार composed.

## THE HYMN ON THE GREATNESS OF SIVA

33. The best of demi-gods,<sup>1</sup> Pushpadanta by name, composed in great devotion this beautiful hymn of the Lord, who is worshipped by demons, gods, and the best of sages, whose<sup>2</sup> praises have been sung, who has got the moon on His forehead and who is attributeless.

1 *Demi-gods*—Gandharvas or heavenly musicians.

2 *Whose praises ... sung*—i.e. previously.

SIVA-MAHIMNAH STOTRAM

अहरहरनवद्यं धूर्जटेः स्तोत्रमेतत्  
 पठति परमभक्त्या शुद्धचित्तः पुमान् यः ।  
 स भवति शिवलोके रुद्रतुल्यस्तथाऽत्र  
 प्रचुरतरधनायुः पुत्रवान् कीर्तिमांश्च ॥३४॥

यः which पुमान् person शुद्धचित्तः with purified heart परमभक्त्या in great devotion अनवद्यं beautiful एतत् this धूर्जटेः स्तोत्रम् the hymn to Siva अहरहः always पठति reads, सः he शिवलोके in the abode of Siva रुद्रतुल्यः like Siva भवति becomes तथा and अत्र in this world प्रचुरतरधनायुः पुत्रवान् possessed of much wealth, long life, and many children कीर्तिमान् famous च also (भवति becomes).

THE HYMN ON THE GREATNESS OF SIVA

34. The person who with purified heart and in great devotion always reads this beautiful hymn to Siva becomes<sup>1</sup> like Siva (after death) in the abode of Siva, and while in this world gets much wealth, long life, many children as also fame.

*1 Becomes like Siva—i.e. Becomes one with Him.*

SIVA-MAHIMNAH STOTRAM

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।  
 अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम्  
 ॥३५॥

महेशात् better than Siva अपरः another  
 देवः god न there is not महिम्नः better than  
 the Hymn on the Greatness of Siva अपरा  
 another स्तुतिः hymn न there is not अघोरात्  
 better than Siva अपरः another मन्त्रः  
 sacred word न there is not गुरोः better  
 than the spiritual teacher परम् another  
 तत्त्वं thing to be known नास्ति there is not.

## THE HYMN ON THE GREATNESS OF SIVA

35. There is no god better than Siva, there is no hymn better than the Hymn on The Greatness of Siva, there is no sacred<sup>1</sup> word better than the name of Siva, there<sup>2</sup> is nothing better to be known than the real nature of the spiritual teacher.

*1 Sacred word*—which is to be repeated and meditated upon for spiritual unfoldment.

*2 There ... teacher*—The spiritual teacher is the channel through which Divine mercy flows : as such he is one with God. One who has known the spiritual teacher has known God.

SIVA-MAHIMNAH STOTRAM

दीक्षा दानं तपस्तीर्थं  
ज्ञानं यागादिकाः क्रियाः ।  
महिम्नः स्तवपाठस्य  
कलां नार्हन्ति षोडशीम् ॥३६॥

दीक्षा initiation दानं charity तपः  
austerities तीर्थं pilgrimage ज्ञानं knowledge  
of the scriptures यागादिकाः like sacrificial  
rites क्रियाः works महिम्नः स्तवपाठस्य of the  
merit of reciting the Hymn on the Great-  
ness of Siva षोडशीम् कला one-sixteenth part  
न not अर्हन्ति are not equal to.

## THE HYMN ON THE GREATNESS OF SIVA

36. Getting initiation into the spiritual life, charity, austerities, pilgrimage, knowledge of the scriptures, the performance of sacrificial rites—these do not give one-sixteenth part of the merit that is got by reciting the Hymn on the Greatness of Siva.

SIVA-MAHIMNAH STOTRAM

कुसुमदशननामा सर्वगन्धर्वराजः  
 शिशुशशधरमौलेद्देवदेवस्य दासः ।  
 स खलु निजमहिम्नो ऋष्ट एवास्य रोषात्  
 स्तवनमिदमकार्षीद् दिव्यदिव्यं महिम्नः

॥३७॥

कुसुमदशननामा Pushpadanta by name  
 सर्वगन्धर्वराजः the Lord of all Gandharvas  
 शिशुशशधरमौलेद्देवदेवस्य of the great God  
 who has got the crescent moon on His fore  
 head दासः servant सः he खलु indeed अस्य  
 of Siva रोषात् एव from anger निजमहिम्नः  
 from his glory ऋष्टः fallen सन् being दिव्य-  
 दिव्यं very nice इदम् this महिम्नः स्तवनम् Hymn  
 on the Greatness of Siva अकार्षीत् composed.

THE HYMN ON THE GREATNESS OF SIVA

37. The Lord of Gandharvas<sup>1</sup>, Pushpadanta<sup>2</sup> by name, is the servant of the great God<sup>3</sup> who has the crescent moon on His forehead. Fallen<sup>4</sup> from his glory due to the anger<sup>5</sup> of the Lord, he composed<sup>6</sup> this very beautiful Hymn on the Greatness of Siva (to regain His favour).

1 *Gandharvas*—musician demi-gods.

2 *Pushpadanta*—literally ‘flower-toothed’, i.e. whose teeth were like flowers.

3 *God who ... forehead*—refers to Siva.

4 *Fallen ... glory*—he lost the power of flying through the air.

5 *Anger of the Lord*—Siva got angry with Pushpadanta as the latter trod on the flowers left after His worship.

6 *Composed etc.*—It is said that Pushpadanta had his power restored by composing this hymn.

SIVA-MAHIMNAH STOTRAM

सुरगुरुमभिपूज्य स्वर्गमोक्षैकहेतुं  
 पठति यदि मनुष्यः प्राञ्जलिनन्यचेताः ।  
 व्रजति शिवसमीपं किन्नरैः स्तूयमानः  
 स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥३८॥

स्वर्गमोक्षैकहेतुं giver of heaven and  
 liberation सुरगुरुम् the Adorable of gods i.e.  
 Siva अभिपूज्य worshipping नान्यचेताः with  
 one-pointed mind प्राञ्जलिः with folded  
 palms (सन् being) मनुष्यः a person यदि if  
 पुष्पदन्तप्रणीतम् composed by Pushpadanta  
 अमोघं unfailing इदम् this स्तवनम् hymn  
 पठति reads ( सः he ) किन्नरैः by Kinnaras  
 स्तूयमानः worshipped शिवसमीपं to the  
 presence of Siva व्रजति goes.

## THE HYMN ON THE GREATNESS OF SIVA

38. After worshipping Siva, who is adored by gods and who grants heaven and liberation, if one with single-minded devotion and folded palms reads this unfailing<sup>1</sup> hymn, composed by Pushpadanta, one goes to Siva, being worshipped by Kinnaras.<sup>2</sup>

1 *Unfailing*—sure of giving result, i.e. leading to Siva.

2 *Kinnaras*—a kind of beings who have got a human form but whose head is like that of a horse.

SIVA-MAHIMNAH STOTRAM

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्वभाषितम् ।  
अनौपम्यं मनोहारि सर्वमीश्वरवर्णनम् ॥३६॥

गन्धर्वभाषितम् composed by the  
Gandharva Pushpadanta ईश्वरवर्णनम् de-  
scribing the glory of God अनौपम्यं un-  
paralleled पुण्यं sacred इदं this स्तोत्रं  
hymn आसमाप्तम् from start to finish सर्वम्  
all मनोहारि fascinating.

इत्येषा वाङ्मयी पूजा श्रीमच्छंकरपादयोः ।  
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः

॥४०॥

एषा this वाङ्मयी of words पूजा worship  
श्रीमच्छंकरपादयोः to the feet of Siva अर्पिता  
offered इति तेन at this सदाशिवः ever-  
propitious देवेशः the Lord of gods मे to  
me प्रीयतां may be pleased.

## THE HYMN ON THE GREATNESS OF SIVA

39. This unparalleled, sacred hymn composed by Pushpadanta and describing the glory of God is all very fascinating from start to finish.

40. This hymnal worship is offered to the feet of Siva. May the ever-propitious Lord of gods be pleased with me at this.

SIVA-MAHIMNAH STOTRAM

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।  
यादृशोऽसि महादेव तादृशाय नमो नमः

॥४१॥

महेश्वर O Great Lord तव Thy तत्त्वं the true nature of Thy being कीदृशः of what sort असि Thou art न जानामि I do not know महादेव O great Siva यादृशः of whatever nature असि Thou mayest be तादृशाय to That नमो नमः salutation again and again.

एककालं द्विकालं वा त्रिकालं यः पठेन्नरः  
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥४२॥

यः which न्नरः person एककालं once द्विकालं twice वा or त्रिकालं thrice पठेत् reads, सः he सर्वपापैः from all sins विनिर्मुक्तः freed शिवलोके in the abode of Siva महीयते is glorified.

THE HYMN ON THE GREATNESS OF SIVA

41. O Lord, I do not know the true nature of Thy being—of what kind Thou art. Of whatever<sup>1</sup> nature Thou mayest be, O Great God, to That my salutation again and again.

*1 Whatever ... be*—implying that God will accept the worship of a devotee, though he may not know the real nature of the Lord.

42. The person who reads (this hymn) once, twice or thrice is<sup>1</sup> glorified in the abode of Siva, being freed from all sins.

*1 Is ... Siva*—i.e. after death he goes to the abode of Siva and remains there in great glory.

श्रीपुष्पदन्तमुखपंकजनिर्गतेन  
 स्तोत्रेण किल्बिषहरेण हरप्रियेण ।  
 कण्ठस्थितेन पठितेन गृहस्थितेन  
 सुप्रीणितो भवति भूतपतिमहेशः ॥४३॥

श्रीपुष्पदन्तमुखपंकजनिर्गतेन coming out of  
 the lips of Pushpadanta किल्बिषहरेण de-  
 stroying sins [हरप्रियेण dear to Siva स्तोत्रेण  
 by hymn कण्ठस्थितेन committed to  
 memory पठितेन read गृहस्थितेन kept in  
 the house भूतपतिः Lord of the creation  
 महेशः great god सुप्रीणितः greatly pleased  
 भवति becomes.

इति श्रीपुष्पदन्तविरचितं शिवमहिम्नः स्तीत्रं  
 समाप्तम् ॥

## THE HYMN ON THE GREATNESS OF SIVA

43. If a person learns<sup>1</sup> by heart, reads or keeps in the home this hymn, which came out of the lips of Pushpadanta, and which destroys sins and is dear to Siva, Siva the Lord of creation —becomes very pleased.

*1 Learns ... home*—Three stages are mentioned—namely, committing to memory, reading from books, and keeping the book in the home. Simply keeping the book in the home has some importance in as much as it will occasionally remind one of Siva.

Here ends the Hymn on the Greatness of Siva composed by Pushpadanta.



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